MISSION WORK

AMONG THE NEGROES

—AND—

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

His Eminence JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

Most Rev. Dr. RYAN,

ARCHBISHOP OF PHILADELPHIA

Most Rev. Dr. KAIN,

ARCHBISHOP OF ST. LOUIS.

1899:
PRESS OF ST. JOSEPH'S INDUSTRIAL SCHOOL,
CLAYTON, DELAWARE.

APPEAL

In Behalf of the Negro and Indian Missions in the United States.

One of the most prominent facts forced upon the attention of the thinking men of our country during the past year, is that which declares the vital necessity of every possible effort being made for the amelioration and education of our fellow-citizens of the colored race.

Greatest factor as the Catholic Church has ever been, for the civilizing and upbuilding of the peoples coming within her influence she must not in this, our own land, fall short of her glorious missionary record.

It would be a revisal of her history and a shirking of the responsibilities which are proportionate to her pre-eminence as a religious power in the Western world.

Ever watchful for the cause of true civilization and with the word of her Divine Founder always as her watchword she knows that it will profit no race, no individual to gain worldly knowledge or wealth and suffer the loss of moral strength and spiritual life.

She therefore, as always, founds her power for civilization on the realization of moral responsibility in the individual and of his duties towards her Creator—towards his fellow-man and towards himself. She knows with a Divine wisdom and with an unparalleled experience that sound morality is the only enduring basis for a race's greatness. Upon this solid foundation she would rear the enduring fabric of the future of her colored children and therefore appeals to all within her fold to aid in compassing them with the protections of religious instructions and Christian home-life which alone can meet the requirements of the race and of the times.

We may not it is true, because of gratitude and mercy, forget what we owe towards the propagation of the faith in other lands, but the cries of those in moral distress at home are distinct and persistent, and it is but right that their appeals should be well attended to and borne constantly in mind.

How stirring these appeals are will be evident to any reader

of the reports sent in by those already laboring in this wide and fruitful field, and from this perusal will be gathered not only a realization of the importance of the task which charity commands, but also of the practical means by which this charity may best and with certainty accomplish its work.

From all quarters we learn that while some success has been secured in dealing with the adults of Negro—and so also with those of Indian-blood,—the greatest and most enduring success follows from the proper care of the young of the race. Let but proper school facilities be afforded these children and they do more in their home circles than any missionary could accomplish, for they win within a short time the hearts of their parents to that faith which so carefully and sacrificingly through its priests and nuns, labors for these children. They become little missionaries to all within reach of their childish influence and spread the faith where a priest would fail. In this fact lies the key to the permanent advance of the Church's power among our colored brethren ; and as the Church being known by them, wins them to her fold, it is primarily to the school it must look for the hope of the colored missions, and it is these schools that should be strongly supported by the charity of those to whom the hands of the colored race are extended for that Christian aid which will uplift them to the level which is their due.

This truth is manifest from the Indian Mission reports also, showing that if the remnant of the great red race is to be saved to the Church that has done so much for them in the past, the children must be protected from the conditions dangerous to their faith and morality. Government aid being gradually and largely withdrawn, as it has been, and most likely to fail altogether, the heroic sacrifices of those working for the Catholic Indians will be in vain, unless charity steps in to hold up their hands in the uneven contest.

To the charity then of the faithful of the land, these friendless ones are committed, and if even a cup of cold water given in His name will bring its reward with how much confidence in the richness of the donor should they look forward who rescue from the sad conditions which threaten their moral life—the downtrodden children of the Negro and Indian races.

JAMES CARDINAL GIBBONS, *Archbishop of Baltimore*,
P. J. RYAN, D. D., *Archbishop of Philadelphia*,
J. J. KAIN, D. D., *Archbishop of St. Louis*,

The Commission for the Catholic Missions among the Negroes and Indians.

MISSION WORK

Among the Negroes and Indians

FINANCIAL STATEMENT

From January 1, 1898, to January 1, 1899.

RECEIVED FROM THE COLLECTIONS OF 1898:

Archdiocese of	Baltimore	$ 2000 00
"	" Boston	5000 00
"	" Chicago	*2272 94
"	" Cincinnati	2322 00
"	" Dubuque	1324 81
"	" Milwaukee	1074 52
"	" New Orleans	703 76
"	" New York	5000 00
"	" Oregon City	84 00
"	" Philadelphia	5504 27
"	" St. Louis	2041 83
"	" St. Paul	1077 35
"	" San Francisco	950 00
"	" Santa Fe	117 20
Diocese	" Albany	632 97
"	" Alton	461 16
"	" Belleville	225 00
"	" Boise	12 00
"	" Brooklyn	†3131 01
"	" Buffalo	977 44
"	" Burlington	300 00
"	" Charleston	36 50
"	" Cheyenne	58 83
"	" Cleveland	1654 12
"	" Columbus	
"	" Concordia	152 18
"	" Covington	131 69
"	" Dallas	207 00
"	" Davenport	652 50
"	" Denver	
"	" Detroit,	‡925 00

Diocese of	Duluth	72 32
"	" Erie	343 50
"	" Fort Wayne	§1848 81
"	" Galveston	97 30
"	" Grand Rapids	424 36
"	" Green Bay	700 00
"	" Harrisburg	374 96
"	" Hartford	1696 52
"	" Helena	50 00
"	" Indianapolis	1074 44
"	" Fargo	
"	" Leavenworth	362 28
"	" Kansas City	185 00
"	" La Crosse	413 88
"	" Lincoln	118 64
"	" Little Rock	230 05
"	" Louisville	615 16
"	" Manchester	738 60
"	" Marquette	312 45
"	" Mobile	201 93
"	" Monterey and Los Angeles	200 00
"	" Nashville	49 85
"	" Natchez	89 85
"	" Natchitoches	32 00
"	" Nesqually	198 00
"	" Newark	1401 65
"	" Ogdensburg	**322 50
"	" Omaha	260 10
"	" Peoria	1157 00
"	" Pittsburg	2951 96
"	" Portland	900 00
"	" Providence	1484 08
"	" Richmond	237 00
"	" Rochester	665 72
"	" Sacramento	298 50
"	" St. Augustine	65 00
"	" St. Cloud	352 83
"	" St. Joseph	137 25
"	" Salt Lake	
"	" San Antonio	213 00
"	" Savannah	118 62
"	" Scranton	
"	" Sioux Falls	350 00
"	" Springfield	1582 43
"	" Syracuse	516 48
"	" Trenton	300 00
"	" Tucson	25 00
"	" Vancouver's Island	30 00
"	" Wheeling	246 44
"	" Wichita	150 32
"	" Wilmington	283 14
"	" Winona	379 88

Vicariate Apostolic of Brownsville	46 50
" " " Indian Territory	47 11
" " " North Carolina	38 00
Prefecture " " Alaska Territory	
Interest on Deposit	222 26
Total amount received from collections of 1898	$64,242 75
Balance on hand January 1, 1898	822 35
Total	$65,065 10

*Collection of 1897—$1200.00.
†Collection of 1897—$183.60.
‡Bequest of Rev. Rychaert through Rev. J. A. Van Hosmisen—$425.00.
§Bequest of Hilary Roettgen, Lake county, Ind.—$100.00; through *Ave Maria*—$58.50.
**Collection of 1897—$10.00.

DISBURSED:

Archdiocese of Baltimore	$ 2900 00
" " Chicago	500 00
" " Cincinnati	1200 00
" " New Orleans	3000 00
" " New York	1500 00
" " Oregon City	1800 00
" " Philadelphia	1600 00
" " San Francisco	750 00
" " Santa Fe	2000 00
" " St. Louis	*2000 00
" " St. Paul	300 00
Diocese " Belleville	350 00
" " Boise City	1000 00
" " Charleston	1500 00
" " Cheyenne	500 00
" " Covington	800 00
" " Dallas	800 00
" " Duluth	1000 00
" " Fargo	800 00
" " Galveston	1000 00
" " Grand Rapids	900 00
" " Green Bay	900 00
" " Helena	1100 00
" " Indianapolis	†500 00
" " La Crosse	1000 00
" " Leavenworth	800 00
" " Lincoln	400 00
" " Little Rock	1500 00
" " Louisville	1500 00
" " Marquette	500 00

Diocese	of	Mobile	$ 1000 00
"	"	Monterey and Los Angeles	1000 00
"	"	Natchez	2000 00
"	"	Natchitoches	1200 00
"	"	Nesqually	1000 00
"	"	Ogdensburg	200 00
"	"	Pittsburg	1500 00
"	"	Portland	200 00
"	"	Richmond	2000 00
"	"	San Antonio	900 00
"	"	Sioux Falls	1000 00
"	"	St. Augustine	1500 00
"	"	Vancouver's Island	2000 00
"	"	Wilmington	1700 00
Vicariate	"	Arizona	500 00
"	"	Brownsville	1300 00
"	"	North Carolina	1000 00
"	"	Indian Territory	1800 00
Alaska Missions			1500 00
St. Joseph's Seminary, Baltimore, for the formation of Priests, devoted to Missions among the Colored people			5000 00
EXPENSES :—			
Secretary			250 00
Pamphlets of the Negro and Indian Missions sent to all Priests in the United States, and other printing and expenses			482 00
Total			$63,432 00
Balance transferred to account for 1899			1,633 10
			$65,065 10

*For allocation of 1897—$1000.00.
† " " " " —$ 200.00.

REPORT OF THE NEGRO MISSION WORK.

Diocese.		Negro Population	Catholic Negroes.	Churches.	Priests.	Baptisms.		Schools.	Pupils.	Sisterhoods.	Institutions.
						Children.	Adults				
Baltimore.		250 000	37 000	5	14	860	115	10	1600	Mission Helpers, St. Francis, Notre Dame, Charity, Col. Oblates, Holy Cross.	7
Charleston, ...		690 000	800	3	2	37	34	2	127		1
Chicago, ...				1	1	21	5				
Covington, ...		80 000	150				21	1	200	St. Dominic, Charity.	2
Galveston, ...		250 000	650	3	1	22	13	3	210	Incar. Word.	
Indian Territory, . . .		20 000	250	2	2	17	30	2	295	St. Benedict, Providence.	
Leavenworth, ...		31 000	350	2	1	12	8	2	94	Charity, Loretto.	1
Louisville, ...		212 000	6 000	1	1	125	40	7	356	Nazareth, Loretto.	
Mobile, ...		636 000	3 425	5	5	180	38	5	309	St. Joseph, Mercy.	
Natchez, ...		800 000	2 061	1	1	88	25	5	383	St. Francis, Per. Adoration, St Joseph, Mercy.	1
Natchitoches, ...		150 000	8 000	2		200	20	7	385	Providence.	
New Orleans, ...		280 000	75 000	3	4	3479	385	28	2458	Notre Dame, Per. Adoration, St. Francis, Marianites, Mercy, Holy Family, Good Shepherd.	5
New York, ...	Bahamas,	60 000 45 000	250 3 000	1	2	47	7			St. Benedict.	1
Philadelphia, ...		60 000	1 600	1	2	31	20	2	180	Notre Dame.	1
Pittsburg, ...		60 000	1 600	1	2	13	12	1	53	Mercy, St. Francis.	
Richmond, ...		650 000	1 200	4	2	76	35	5	225	St. Francis.	1
Savannah, ...		900 000	1 300	1	1	15	3	1	125	St. Joseph, Holy Name.	
St. Augustine, ...		142 500	1 200					6	399	St. Joseph.	
San Antonio, ...		20 000	300			7	9	2	200	Holy Ghost.	
St. Louis, ...				1	1	41	60	1	120	Providence.	1
St. Paul, ...		150 000	400	1	1	15	10	1	50	St. Joseph.	
Wilmington, ...								2	200	(150 in Industrial School).	2

BALTIMORE.

The missionary efforts in aid of the colored people in the archdiocese of Baltimore grow apace—a fitting testimony to the zealous and untiring efforts of those who have this wide field in charge, and from all points come cheering reports of the harvest that is being gathered, at some places more copiously than at others for reasons which will be evident from the perusal of the reports of those having care of the various districts. Of that admirable institution, St. Joseph's Seminary, Baltimore, the following succinct account from the Very Rev. J. R. Slattery, its president, will prove pleasant and encouraging reading :

"St. Joseph's Seminary has just completed ten years of work, and the Epiphany Apostolic College nine years. Last September at the opening of both, one hundred aspirants for the Negro Missions were on the rolls. The net result of the year's work is: The opening of two new missions—one at Palmetto, diocese of New Orleans, and the second at Pine Bluff, diocese of Little Rock. Three priests were ordained from St. Joseph's Seminary and seven others received Sacred Orders.

The Epiphany Apostolic College sends up twelve graduates, who begin the course at St. Joseph's Seminary in September. We beg to thank your Venerable Board for your kindness in the past and we ask earnestly that you renew our allotment this year."

The Rev. A. B. Leeson, having in charge St. Monica's Church, Baltimore, writes as follows : "Again I apply to the Venerable Commission for another grant for my school this year. The past school year was a most successful one. We enrolled 173 children and they attended well. Tuition, books, etc., are free. We cannot charge for anything, the people are all poor."

From St. Cyprian's Church, Washington, comes the following report. Its pastor, Rev. J. R. Matthews, says: "Our school this year is crowded. We have 250 pupils—one of the largest purely parochial schools in Washington. Of the 250 children at the school four-fifths of them do not pay one cent for tuition. I told the people to pay any little amount they could from time to time to help support the school, but even if they could not pay for the books I promised to help them. The parents listened to my advice and the prospects for the year look better than heretofore. Our school is now in the fourth year and is beginning to show good results. I trust the Venerable Board will give us the amount they did last year or even something more, that will help to bear the expense of paying for books and other school necessaries."

From Waldorf, the Rev. N. Martin, S. S., writes : "The congregation of St. Peter's Church numbers 1200—four-fifths being colored—and their spiritual record is blessed. The first communions of 1897 were 70, and since last Christmas our baptisms are 90, our marriages, 21; besides Sunday School at St. Peter's and St. Dominic's. The Mission Helpers also teach twice a month in Cedarville and twice a month in Troy."

The Rev. pastor asks for 1898 $150 from the Venerable Commission.

Rev. Robert J. Carse, St. Peter Claver's Church, Baltimore. writes as follows: "This little church supports its pastor, five sisters, and maintains a school containing 250 children. Our debts are heavy and we most respectfully ask a generous allotment from your Venerable Commission."

Of Woodmore Colored School, Rev. I. T. Gardner, S. J., sends the following cheering report, while expressing his gratitude for allotment sent: "Unless something unforseen should occur I do not expect to appeal for help again. The Mission Helpers continue their zealous and efficient work in these institutions and at the same missions (14) as last year with the addition of a new field at Cob Neck. During the early fall, a large confirmation class of the colored children under their charge, and thirty baptisms, show the constant efforts they are making for the work so important in missionary value."

The Sisters of the Good Shepherd too have had their powers of providing for poor colored girls put to the severest test. The list of inmates under their charge has increased to 95 in number and with the impossibility of procuring any but the cheapest kind of work for them, their support is not at all secured. The sisters therefore appeal for a generous grant from the Venerable Commission.

BELLEVILLE.

The following report has been received from Bishop Janssen:

"Again I have to petition for some help for the poor colored congregation at Sparta.

We have now finished the house for the priest to live in, have enlarged and changed the building used as the church, so that it now looks like a church, and blessed the same solemnly on the 15th of September, 1898.

But we have contracted also considerable debts and in order to reduce them somewhat and get some support for the priest of the congregation, I ask this year for about $400 or $500 if the Venerable Commission can permit such donation."

CHARLESTON.

Bishop Northrup's account of the progress made in the mission work in his diocese speaks for itself: "I append the report of Father Berberick on his mission at Catholic Cross Road." "This is a very successful mission and is full of hope for the future. The people are full of faith and enthusiasm and proud of the neat little church built some five years ago and of the school —a very primitive concern. I hope we will be able to replace it with a proper school house properly equipped, as it is now crowded and there are many applications from the Protestant children in the vicinity for admission.

The congregation in the city, St. Peter's, is growing. I had hoped to procure sisters for the school and to start an orphan asylum, but can offer nothing as yet for their support."

CHICAGO.

The Rev. D. J. Riordan, pastor of St. Monica's Church, writes as follows:

"The condition of St. Monica's parish is much the same as last year. The colored people are scattered all over this large city and many find it inconvenient to attend this church. Those who do attend are very faithful and most zealous. The colored people are poor and the debt amounts to $8000. All floating debts have been paid; we hope in the course of the coming year to pay off a portion of the funded debt. The assistance received from the Venerable Commission has enabled us to meet the interest and we trust it will continue to assist us in the future as it has in the past."

CINCINNATI.

Archbishop Elder writes: "I hope for and ask a generous allotment for the negroes in my diocese. One of the most pressing needs is to do something for the poor colored children.

The Sisters of the Good Shepherd have opened a house for them, at a great sacrifice and cost. Besides the struggle to pay for the building, they have annually to face the problem of providing food and the other necessaries of life for these unfortunate children. There are at present 120 children in the house. I will be much pleased if the Venerable Commission will let me have $1500."

COVINGTON.

The institutions of this diocese, the hospitals at Lexington and Covington continue doing their good work for the colored people without distinction of religion, with the result that many conversions have followed. The schools at Lexington are much improved and better attended.

GALVESTON.

"During the past eleven years,—says the report of Bishop Gallagher,—the Sisters of St. Dominic have had charge of our colored school in Galveston, and have conducted it with success, without any pecuniary compensation, purely as a work of charity. Henceforth we intend to have Colored Sisters of the Order of the Holy Family. We hope by this change to arouse greater interest in the Catholic Colored School both on the part of Catholics and non-Catholics and trust that the future will bring more marked success than the past has exhibited."

INDIAN TERRITORY.

Bishop Meerschaert reports as follows: "As usual the schools are a total expense and the support of the priests in charge as well. The Holy Family School at Langston is doing very well. Several of the attendants have become Catholics, and for the others it has been the means of their being instructed in their holy religion and of receiving the sacraments.

The St. Catharine Colored School in West Guthrie was commenced with one Catholic in school and congregation. Last

year I baptized twenty, and this year as many again at the beginning of Lent. Several besides are under instruction, and we will have another little band for the end of the year. There is very good spirit among the colored people, and we are thus forming a nice congregation."

INDIANAPOLIS.

Rev. Daniel Curran, pastor of St. Bridget's Church, appeals to the Venerable Commission for aid in carrying on his mission work. Bishop Chatard, while endorsing his appeal, adds: "The school is doing well. It is taught by a Franciscan Sister who is very zealous. She has over fifty pupils, of whom eighteen are non-Catholics. The effect upon the colored people here is good, and we hope to widen our sphere as time goes on."

LEAVENWORTH.

Bishop Fink's report contains a strong appeal to the Venerable Commission for funds to assist in carrying out present work, and especially towards enlarging the institutions at present existing in order that they may be capable of meeting the requirements of the situation. The demands of colored orphan children have become so pressing that it is impossible to continue affairs much longer on such limited funds as at present exist in his diocese. A new orphan asylum must be begun, if the means can at all be realized. He hopes therefore that the Venerable Commission will make as generous an allowance of funds as possible for the purposes assigned.

LITTLE ROCK.

St. Joseph's Church, Pine Bluff, and the Colored Industrial Institute of that city, continue to labor vigorously for the spiritual interests of the colored race. The account rendered by Rev. J. M. Lucey, in charge of these works of religion, proves this:

"The past year we erected a three-story brick building. The improvements of the property and additions to old building necessary to prepare for boarders at the Industrial School, cost us $5000 additional. The enrollment increased from 200 to 240, and two additional Sisters of Charity were asked for and given. Cooking and housekeeping were added to the course of the school. On the first of May, this year, Father Plunkett from St. Joseph's Seminary, Baltimore, arrived to take charge of the spiritual interests of the colored people. The little chapel seats 60 people and it is well filled on Sundays. He has begun to visit the adjacent country missions and found more colored Catholics than he had expected to find there.

Our mission enjoys the good will of all classes. According to our means we are bringing in colored girls who are Catholics from country places, and keeping them a session or two for instruction in their faith.

We respectfully ask that the Venerable Commission grant to us a special appropriation to help us pay for our new building."

The Industrial School is most heartily approved of by the

Rt. Rev. Bishop of Little Rock, who endorses Father Lucey's appeal in its behalf.

LOUISVILLE.

The following appeal for funds come from Bishop McCloskey :

"Considering the number of our schools for colored people and the number of colored people in the diocese, and especially in the city of Louisville (about 41,000) and the new Home for Colored Girls begun by the Sisters of the Good Shepherd, $2500 would be little. The city of Louisville alone has nearly fifty colored sectarian churches, we have only one. The money received last year from the Venerable Commission was devoted to the purchase of a Home for colored girls."

MOBILE.

Bishop Allen says in his report : "I trust you will be able to allow me the same amount this year as last, for there is much to be done here for the colored people and the home resources are meagre and uncertain. We started a second school last year in the Cathedral parish and I am building one in the north part of the city. The school will cost $1500 at least. The parish schools at Pensacola need help, so too the priest who attends Chastang, Mon Louis and Fish River."

NATCHEZ.

An epidemic and fever having greatly interfered with the school attendance in this diocese, the work among the colored people has received a temporary check which will soon be overcome and the usual condition of affairs re-established. In the meantime all resources being very slim Bishop Heslin appeals for the usual help from the Venerable Commission.

NATCHITOCHES.

"I hate to speak of it ; yet it is a stubborn fact ;" says Bishop Durier, "the colored Catholics in my diocese have become in a great majority estranged from the Catholic Church since their freedom. Free Sambo wanted us to talk of his rights all the time, and of his duties no more ; and as we would not do it he parted with us. That is a pity ; he is a fine fellow and his children in our schools are a love. As every old Louisianian I stand for Sambo. As a Bishop I am heart and soul with the children of Sambo in our colored schools. Sisters say they are a love and the Sisters are right. Now mark that ; our seven colored schools in the diocese, keep the sacred fire of the true religion in the colored race. Among the parents of our colored school children many remain Catholics so so, and may be not quite so, but they die Catholics out and out. The seven colored schools founded in my diocese supported by the blessed 'Commission for Colored Catholic Missions' are but even small tallow candles, each one giving its light in the darkness here and there; but, you know, a little light in a dark room is very useful and a blessing for all in the room."

NEW ORLEANS.

The report from the archdiocese of New Orleans shows a slight decrease in infant baptisms but an increase in adult converts. Two new churches have been opened in the country and several new schools at various places. While the existing institutions are in their usual flourishing condition, a new necessity forces itself upon the diocese if it would meet the demands of its colored people. "Besides the schools and institutions already doing their work it is of absolute necessity, says the report of Archbishop Chapelle—to establish others principally in the country, where influences are at work trying to pervert our Catholic colored people." In face of these needs he asks liberal aid from the Venerable Commission.

NEW YORK.

The Catholic colored population having changed its location, Rev. J. E. Burke, pastor of St. Benedict's Church, New York City, was forced to follow his people and to secure a church in another part of the city whither they had moved.

This he has done, having bought a small building formerly a Protestant mission, which will have to be much changed to suit the purpose and the needs of the growing colored Catholic population. The new St. Benedict's is in West Fifty-third street, "the street of the colored churches," no less than three and these the principal ones, being devoted by the various religious bodies to mission work among the colored people. Father Burke asks for $1000 from the Venerable Commission to aid him in meeting the heavy expenses incidental to his new departure in a new field under such forced conditions.

Of the state of affairs in the mission of the Bahama Islands, in charge of the Benedictine Fathers, a supplementary report gives the following : "Prospects here are very promising, but utter lack of funds stands in the way of prosecuting the work as it ought to be prosecuted.

It is our intention to erect one or two additional stations at Andros Island to be visited from St. Xavier's mission, as soon as funds are available. The schools in Nassau require re-roofing, painting and other repairs, and $2000 is respectfully asked of the Venerable Commission for these many necessities."

NORTH CAROLINA.

"We now have flourishing schools for colored children at Wilmington, Newbern and Charlotte, writes Bishop Haid, with a Sunday evening school at St. Benedict's, near the Abbey. The school at Charlotte opened last January is very successful and we will soon be obliged to have two teachers. In the others, room limits the number of pupils we can take. If at all possible we will open schools at Edenton and Newton Grove next year. There are now two priests in Newbern, one of whom can devote himself especially to the colored people.

We owe special thanks to Mother Katherine (Drexel) for her kindly aid during the past year. If the Most Rev. Commission

sould appropriate $1200 to the Vicariate next year, we would be most grateful."

PHILADELPHIA.

The Rev. James Nolan, C. SS. P., pastor of St. Peter Claver's Church, sends the following report of the mission's work: "We continue in the belief that a large Colored Catholic Congregation can be built up in Philadelphia. The result of our efforts shows that this hope is not without foundation. Each year we have a large number of converts; the schools are well attended and although many of these children belong to non-Catholic parents, they learn the prayers and catechism as well and as willingly as the Catholic children themselves. Many of them have already become Catholics and are perservering in a manner that surprises us. All the church services too are well attended by non-Catholics as well as by the regular congregation and their constancy in so doing is worthy of note.

I again appeal to the Venerable Commission to encourage our labors in this good field by appropriating to the mission a sufficient sum to enable me to maintain the two schools and pay the interest on the church debt which amount to $2000."

Archbishop Ryan also endorses the report sent by the Sisters of Notre Dame, in which the successful efforts by the Sisters among the colored girls is most encouragingly set forth.

PITTSBURG.

The report sent by Rev. John Griffin, C. SS. P., and endorsed by Bishop Philan, gives a cheering account of the work among the colored race in Pittsburg: "The consoling fruits already realized give us every reason to hope that this mission will continue to bring many souls to God. The piety and zeal of the colored Catholics, their frequentation of the sacraments and their devotedness to the church and school, are sufficient to convince any priest who works among them that his labors are being bestowed on good and hopeful soil.

We trust therefore that the Venerable Commission on whose liberality we depend for the support and the very existence of St. Benedict's Church, will give us that indispensable assistance without which our poor work cannot possibly be maintained."

RICHMOND.

Rev. Thomas B. Donovan sends the following account of the good work done in connection with St. Joseph's Church, Richmond, Va.:

"We have added more room to the Foundling Asylum during the year at an expense of at least $700. To the school building an expense of $1000 has been added, undergone in order to have facilities for entertainments so necessary for attracting and holding the attention of the colored people, young and old. Several improvements in the interior and exterior of the church at Richmond have been made. These are expenses already contracted in order that we may cope with the work. Since our last report we have opened an excellent mission house at Richmond,

where four missionaries can be comfortably housed and make it a point of departure for the different missions of the State. In this central mission house we have a large, well equipped mailing room where old Catholic papers and magazines sent us from different parts of the United States are assorted and reshipped for distribution among the colored people at the various missions. Large assortments of good Catholic reading matter during the past year have thus been circulated over the State and will tell in time. Every Sunday in our church alone at Richmond from 100 to 150 pieces of Catholic reading matter are given away. We hope to have a new school at Manchester, Va., as well as a church. I have preached several times in a Baptist church of that place, the good colored deacon and his daughters "raising the hymns" for us. Catholic magazines and papers gotten from our mission house are stacked knee-high under the pulpit, and a Catholic picture affixed to the wall on either side. One of our colored converts teaches Catechism every Sunday afternoon in that same Baptist church. There should be a colored Catholic Church erected at Alexandria, Va., where about 200 colored Catholics reside. At Jarratt's Church in Sussex County we would like to open a school, but the building is yet to be erected. There is not a colored school within two miles of Jarratt, and being in the "black belt" we would have little trouble about getting pupils. With the expenses contracted during the past year and the openings for work awaiting us, we feel that our allotment for the Virginia Missions should this year be increased by the Venerable Commission."

ST. AUGUSTINE.

How the labors among the colored portion of his flock are progressing and the many needs which attend such labors is thus stated by Bishop Moore: "Help is needed to pay the debt on the new school house in St. Augustine and purchase furniture for it, also furniture for the new school house at Maudarin. Also a school for colored children is needed at Ybor, two miles from Tampa. In Maudarin most of the negroes live in a settlement four miles away from the church. There are about 32 children of school age besides the negro public school, and, with our new school house, we hope to attract them all to the Sisters. The white children of the public school nearby and also taught by the Sisters are jealous of the negro school which they say is nicer than theirs. In Tampa is the school where most good is done. Originally the children were all non-Catholics, parents consenting that they should learn Catholic prayers and catechism. Last year we had twelve baptisms and this year quite a number have been receiving instruction. They attend Mass and the Sacraments very faithfully. With another school at Ybor, the Jesuit Fathers hope that a great deal more good can be done here in St. Augustine. Our new school house with its class-rooms and large hall for meetings, entertainments and for the Knights of St. John, is the pride of the colored Catholics. It is the first school house in town. I hope to have *all* the Catholic colored

children there next year. In all our colored schools the Sisters teach without remuneration.

ST. LOUIS.

Archbishop Kain's report shows an increase of baptisms among adult colored people of his diocese and indicates that the work is going on steadily and satisfactorily, The school, with 120 pupils, under the direction of the Oblate Sisters of Providence, (colored), is doing very efficient work among the poor children, the attendance at the school exercises being of high average.

ST. PAUL.

Archbishop Ireland sends the following report of Rev. Thomas Printon, pastor of St. Peter Clavier's Church, giving his hearty endorsement to the statements furnished : "The congregation of St. Peter Clavier's was organized in 1888 by Rev. Fr. Slattery of Baltimore; he found in St. Paul at that time nine Negro Catholics. To-day, somewhat through immigration and very largely by conversions, the congregation numbers nearly 400 souls. Last year the conversions among adults was 10, infant baptisms 15. The Sunday school in charge of the Sisters of St. Joseph has an average attendance of 50 children. For some time after its organization the congregation attended divine worship in a rented building. In 1892 property was bought and a very substantial church erected, the whole costing $8000. Half this sum was collected from the white Catholics of St. Paul. I need not say that little is received from the Negro Catholics. All the money required for various expenses, interest, etc., is raised mainly from contributions of white Catholics, and they are becoming somewhat tired of contributing. Moreover, were there a little more money coming into my hands than what I now receive, much more good could be done towards increasing the Sunday School and attracting adults to church services. With this view I appeal to the Venerable Commission for assistance. I am now planning to begin a mission for the negro population in Minneapolis. We have in the cities of St. Paul and Minneapolis a negro population of 150,000, and that we have so many Negroes is somewhat explained by the fact that these cities are great railway centres and railroads offer many occupations to Negroes."

SAN ANTONIA.

Bishop Forest writes : "Until the present time the expenses for the church schools and teachers have been carried on by one of the Sisters of the Holy Ghost, but now her resources are almost exhausted. The whole work depends at the present upon the donations of the Commission for the Catholic Missions among the colored people. The schools are doing very successful work."

WILMINGTON.

St. Joseph's Home for Colored Boys at Wilmington, and the Industrial School at Clayton, Del., despite the many and pressing difficulties that hinder their efforts, have continued their

good work with unabated vigor. Bishop Monaghan strongly endorses the appeal made by Rev. L. J. Welbers, who is superior of both the above named institutions, and commends to the Venerable Commission as worthy of special consideration the request the Rev. Father makes for generous assistance. Father Welbers says: "The expenses of this church (St. Joseph's) are heavy, but it is the Home in Wilmington and the Industrial Work at Clayton to which we beg to call special attention. 150 boys are in Wilmington and over 50 at Clayton. All these negro boys depend on the institution for support, clothing and education. While your Venerable Board's allotment remains the same year after year, the above institutions are ever enlarging in numbers. To remain in old grooves is to stagnate. At Clayton, whither the boys from Wilmington go on reaching their fourteenth year or so, general trades are under way, namely: Printing, carpentry, shoe-making, tailoring, painting, statue-making, etc. All of these entail great expenses. We humbly trust that we shall receive a much larger grant than formerly—double of previous years would be too little."

The work on this pamphlet has been done by the boy printers at the Industrial School at Clayton, and is a practical evidence of the institutions valuable efforts for its young charges.

REPORT OF THE INDIAN MISSION WORK.

Diocese, etc.	Indian Population	Catholic Indians.	Churches.	Priests.	Baptisms.		Schools.	Pupils.	Sisterhoods.	Religious.
					Children.	Adults				
Tucson,	3 000	225	1		30		1	60	St. Joseph.	
Boise City,	4 000	1 200	4	7	58	12	3	114	Providence.	S. J.
Brownsville,	43 000	43 000	32	14	3159	18	8	915	Incar. Word, Ursulines.	
Cheyenne,	1 900	200	2	2	29	7	3	400	St. Francis.	S. J.
Grand Rapids,	2 500	2 000	11	4	105	2	3	260	Notre Dame.	O. F. M.
Green Bay,	3 500	1 500	5	2	54	2	1	112	St. Francis, St. Joseph.	O. F. M.
Helena,	10 000	6 000	13	17	379	79	6	750	Ursulines, Providence.	S. J.
Indian Territory,	98 000	2 660	10	10	123	32	11	685	St. Francis, St. Joseph, Mercy	O. S. B.
La Crosse,	5 400	2 100	16	4	136	21	5	398	St. Francis, Notre Dame.	O. F. M.
Lincoln, (First Report),	340	140					1	50		
Los Angelos,	4 000	3 000	7	1	194	17	3	385	St. Joseph.	
Marquette,	5 000	2 500	5	2	170	2	2	140	St. Joseph.	S. J.
Natchez,	3 000	589	1	1	26	29	2	65	Mercy.	
Nesqually,		3 000	7	1	194	17	3	383	St. Francis, Providence.	S. J.
Oregon City,	8 000	1 514	3	4	87	26	4		St. Benedict, St. Francis.	S. J.
San Francisco,	1 800	850	4		26	9	4			
Portland, Maine,	890	890			23		3	160	Mercy.	
Vancouver,	5 000	2 600	10	7	140		6	120		
S. Dakota,		500	4	2			1	50		O. S. B.

ARIZONA.

Bishop Bourgade writes as follows of the mission in his Vicariate: "Rev. Mother Katherine helps to pay for the Indian School in San Xavier and has hopes of being able to do something for the Navajo Indians, the largest tribe of Indians in New Mexico and Arizona. The Pimo Indians around Phœnix are still begging for a school and chapel, and if we had means the good Franciscan Fathers who attend the parish of Phœnix would gladly devote time and care to the good work."

BOISE CITY.

Of his Indian charges Bishop Glorieux writes as follows: "I am happy to state that the Indians continue to be animated with a good christian spirit. This I observed at my annual visit this summer. The support given by the Government to the schools has been in part withdrawn, with the result that the Jesuit Fathers and the Sisters of Providence, who have in hand the education of the Indian children in the Industrial Schools, will have to exercise the most rigid and painstaking economy if they are to succeed in meeting the heavy demands upon their slender resources."

BROWNSVILLE.

The subjoined report will excite sympathy for the hardships endured by the earnest missionaries in Bishop Verdaguer's diocese. He writes: "I feel really sad and almost ashamed to have to recite every year the same litany of drawbacks and miseries. Many Mexicans left the mission the past year. No work, no rain, few crops. Mexican lands are passing into American hands and thus increasing poverty among Mexicans. 'My dear Mexicans,' writes to me the missionary from San Diego, 'will soon be without any property.' And the Superior Oblate Father from Brownsville wrote also to me: 'Poverty is general in our mission and extreme misery among the Mexicans.' The Superior Mission at Rome says: 'Our Mexicans are poorer every day. Many are leaving our mission.' The same is in Corpus Christi and the other missions, hence the poor missionaries suffer and the Religious strictly economizing get something to eat. People cannot give towards religious purposes, they can pay nothing for the education of their children. Many who could pay send them to the public schools. In Laudo where the Pro-Cathedral had both English and Mexican, we received sufficient for our support, though never more than ten dollars could be given monthly to the priests, but there is a great change—our income has so diminished that I tremble for the present year. I humbly beg of the Venerable Commission to help me as much as possible while thanking as I do most sincerely the Most Rev. Archbishops for past assistance."

CHEYENNE.

The report of Bishop Lenihan is encouraging reading, conveying as it does the assurances of a promising con tion of affairs among the Indians of his diocese. He says

among other things : "I would beg to state that in my judgment the prospects of St. Stephen's Mission are full of promise. I visited the mission last June for the second time and found it doing a grand work. The children attending school seem to be well grounded in their Christian faith and prepared to become useful citizens of the State. . . . The Franciscan Sisters who have charge of the Indian girls are most faithful and conscientious in their work. I am unable to understand how they can make so many sacrifices and work for several years without receiving any compensation."

DALLAS.

The report sent by Bishop Dunne states that the missionary efforts put forth by Very Rev. Father Pinto during the year have borne most satisfactory fruits. Here as elsewhere, however, the main difficulty is lack of funds to enable the Rev. Father to push forward the work properly. To quote the words of the report : "Had he larger means, there would be a greater harvest."

DULUTH.

As a clear and telling statement of the Indian School question Bishop McGolrick's report cannot be surpassed. We give it in full with all its weighty facts.

"The recent outbreak of the Indians in Northern Minnesota has helped to call public attention to two facts ;—one, the bad treatment to which these "Wards of the Nation" are often subjected ;—the other, the influence for good exerted by the faithful and self-sacrificing Catholic Missionaries.

In various parts of the diocese, the Indians have their religious needs supplied by the Benedictine, Franciscan and Jesuit Fathers.

These good priests speak and write the Chippewa language, visit the Indian missions with all the attendant difficulties of long distances, bad roads and inclement weather and have succeeded in forming really good Christian communities.

The Benedictine Sisters with much devotion have schools for Indian children at White Earth and Red Lake reservations.

It has been my good fortune to see those children confided to the care of the sisters, growing up well instructed in the Christian Doctrine, leading pious—even holy lives—and not likely to lose in comparison with well-educated white people.

The schools at White Earth and Red Lake have been built by private charity. Mother Katherine Drexel has earned the prayers of the Indians, indeed, of all lovers of humanity, for her charities in this direction, the children educated in these schools are an honor to their teachers and to the founders of the schools.

In the new order of things these same schools built at great expense and well-furnished are soon to be deprived of any government aid, and the children are to be sacrificed to the craze for what are called *non-sectarian* schools.

Long ago Senator George C. Vest, of Missouri, who made himself thoroughly acquainted with the Indian question—a man

totally unprejudiced—declared publicly "that the only schools that have ever done the Indian any good are those conducted by the religious."

Though this was wisdom crying aloud in the streets, yet the cry was to deaf men, for many would rather see the Indian *damned* than that he should be saved by Catholic influences.

Sad experience had shown without a careful religious training, the so-called educated Indian is worse than when in his savage condition; both time and money are wasted. Some of the children come back to their homes from these non-sectarian schools well skilled in sneers at the Catholic religion and its practices, loud in their contempt for confession and able to quote scripture for their purpose. Soon enough, though, the usual consequences are at hand, the girls become the prey of the impure white man, and the boys, the slaves of the meanest of all white men—the whisky seller. One is reminded very forcibly of Our Lord's words to the Scribes and Pharisees: 'Woe to you Scribes and Pharisees, hypocrites, because you go around about sea and land to make one proselyte and when he is made, you make him a child of hell two-fold more than yourselves.'

The appended report of the work amongst the Indians is worth a careful examination.

It is the fashion now to keep from the public anything that redounds to the credit of Catholicity, but to seize with avidity on every scandal and on every lie that is half the truth and to put it in glaring head-lines before the reader.

Newspaper articles, pamphlets, lectures and discourses, beyond counting have told in this country and in Europe of the great success of the Episcopalians amongst the Minnesota Indians, and yet after all the efforts and all the money expended, here is the outcome: Catholics, 3755; Pagans, 3346; *Protestants, 315*. The Episcopalians have alone in this diocese about 12 churches and 12 preachers The Catholic Church has 8 churches and 6 priests. The Indians are widely scattered. They are good practical Catholics, lovers of peace and not a single Catholic can be found amongst those who fought the government troops in the late uprising. The chief, White Cloud, for 40 years an Episcopalian, was baptized and received into the Catholic Church this year, together with 35 adults; 277 children were also baptized this year.

I take this opportunity to offer my sincere thanks to the holy and earnest men and women missionaries who, in the diocese of Duluth, have done such honest work for God's glory and the salvation of souls. Their names are not in the mouths of men but are, I hope, written in the Book of Life.

When the government places the Indians under the management of United States officers, such as are educated at West Point—men free from the taint of bigotry and prejudices—men above taking advantage of the weakness and ignorance of these poor people, then we shall have some hope for the future Red Man.

Up to this the record has been stained and befouled by much

that is mean dishonorable frequently, too, when the government itself had the very best intentions.

These are the statistics:

Chippewas of the Diocese of Duluth, Classified Respecting Their Religion.

Reservation.		*Cath.*	*Pagan.*	*Prot.*	*Total.*
White Earth	White Earth,	790	147	50	987
	Benihina,	540	3	0	543
	Rice River,	420	200	20	640
	Pine Point,	150	200	40	390
	Twin Lakes,	100	300	40	440
Red Lake,		600	460	40	1100
Fond du Lac,		500	100	0	600
Leech Lake,		170	680	50	900
Mille Lac,		20	580	0	600
Winnibigoshish Lake,		25	175	0	200
Cass Lake,		0	125	25	150
Sandy Lake,		30	50	0	30
Vermillion Lake,		60	190	50	300
White Oak Pt. and Ball Club,		100	100	0	200
Grand Marais,		250	36	0	286
Totals, ...		3755	3346	316	7416

Totals on White Earth Reservation.	
Cath. . .	2000
Pagan, .	850
Prot. . .	150
Total, .	3000

GRAND RAPIDS.

How difficult it is to meet the exigencies of their work is evident for the reports of his missionaries forwarded by Bishop Richter. One of them writes: "Then as we three priests have no parishes of whites, we are dependent for our living upon outside help. We endeavor to make the Indians understand that they must support the priest but have not succeeded to any extent except at Cross Village where they do a great deal. . . . Of course the Harbor Springs school must be continued, but we are provided for one year more by a reduced contract."

Of the Indian paper published at Harbor Springs, the Superior writes: "The Indian paper does immence good, but is not self-supporting and was not expected to be. It is a part of our missionary work and wields a powerful influence over a wide territory, as it circulates and gives necessary instruction to the Indians of Michigan, Wisconsin, Minnisota, Ontario and even in Quebec and Manitoba. The Jesuit and Benedictine Fathers are especially valuable assistants in the work."

GREEN BAY.

Owing to the rescinding of the government contract for support of the Indian schools Bishop Mesmer's report foreshadows great difficulty in carrying on the missionary work in his diocese. He writes: "Should government aid for contract schools cease, the St. Joseph's School at Keshena would lose its main support. Considering the utter defectiveness of the Indian population, spiritually and otherwise, and their neglected condition in the past, it cannot be denied that a great change for the better has been wrought by those laboring in the Keshena mission, especially by means of the industrial school, four

pupils of which have already entered the religious state. Every effort should be made to provide the necessary means for the support of mission and school that the salutary work may go on uninterruptedly despite the eventual abandonment by the government."

HELENA.

Bishop Brondel's report conveys the satisfactory news of successful struggles against heavy odds in his work for the Indians. Special praise being due to the devoted Ursuline Nuns who have kept on with their labors despite all obstacles. The report says: "I am glad to state that notwithstanding the adverse legislation all our schools have not gone to the wall.

I owe it to the devotion of all engaged in the work. Still we lost St. Peter's Boy School, in charge of the Jesuits. Th Ursuline's continue without appropiation to keep their 75 Indian girls, they also remained at St. Labre's after the Jesuits had to leave and received a visit of a secular priest 80 miles away, once per month until I could send them a regular priest."

INDIAN TERRITORY.

Despite the financial drawback attending work among the Indians, Bishop Meershaert sends an encouraging report: "Priests and Sisters do all they can for the Indians. The trouble is that more can not be reached by the schools and that otherwise it is hard to reach them. Still with the full-bloods the children bring the good influence home, the parents come to visit the children, they get acquainted with Sisters and Priests and on account of this call for the priest when they get sick. All the children of our Indian schools have been baptized. Over one hundred in St. Patrick's School of the Tomanches, Apaches, and Kiowa's at Anodork and among whom are the little girl and the grandson of the celebrated Geronimo.

Our schools at Vinta, Muskogee, and Ardmore have day schools and will be made self-supporting in time. We may get some support of the nation in Ardmore but that is only a hope for the future, we have to stand it all now.

The work is gradually improving and we hope better results for the future."

LA CROSSE.

The needs of the diocese continue the same, and the special assistance asked for is towards establishing mission churches so much needed at Solon Springs and Odanah. The schools are doing very efficient work under the care of the various religious bodies that have labored so long and efficiently among the Winnebagoes and Chippewas.

LINCOLN, (Neb.)

Rev. Fr. Hoffman who has in charge the mission at Rulo sends his report endorsed by Bishop Bonacum who appeals in his behalf for the funds necessary for meeting the demands of the mission work. Little has been done as yet, but by a moderate

amount of help this year much good may be done from which certain and permanent results are assured. A school building must be secured and missionary efforts be systematically directed and the Indian children will be the certain rewards of these timely yet moderate efforts. The Venerable Commission is asked for $1000 for the purposes set forth in the report.

LOS ANGELES.

Confronted with the possible alternative of having to do without government aid Bishop Montgomery unfolds his needs and plans in the following report: "I ought to have an amount sufficient to maintain three priests among the Indians scattered as they are. They live on reservation and through the mountains. The Anglo-Saxon has driven them into the almost inaccessible parts of the country in order to civilize them. If the government continues to cut off the appropriation we shall have no aid from any source enabling us to maintain schools. Therefore we propose to build little churches near the government schools and get the children to church and Sunday School. This would necessitate at least three priests to do the work properly and to do it successfully they ought to have that for a special mission. Here the parishes are poor—the Indians themselves can give nothing. If I had three priests and means to sustain them something beneficial could be done. Not much can be done otherwise."

"Every effort is being made to get our Indians from us. The so-called non-sectarian school is simply a Protestant school. If the Catholicity can be taken out of the children and be kept from them it is all that is required. The school that can do that will pass here for a first-class non-sectarian school. But while it is being done so-called Bible Christianity is being given the children."

MARQUETTE.

The returns from the five missions especially devoted to the Indians of this diocese, show the steady character of the labors expended and the cheering assurance of corresponding success. As Bishop Vertin says in closing his report: "The more help we receive, the more we will improve."

The schools continue to do their work efficiently among the Indians and half-breeds.

NATCHEZ.

The necessity of repairs to those buildings employed for mission purposes is the main difficulty confronting Bishop Heslin in his work among his Indian children. His report declares a satisfactory condition of things in other respects. "The prospects are about as usual. We have been going on quietly and gradually gaining, without anything sensational or extraordinary to report." There will be another school opened near Foster, Scott county, and the necessity of supporting another teacher there together with the other necessities of the diocese is brought to the notice of the Venerable Commission.

NESQUALLY.

Bishop O'Dea reports an increase in the results of the mission work among the Indians of his diocese, though the "harvest" is nothing to what it might be if the "laborers" could be procured who would devote their efforts to this promising field. Utter lack of funds makes it impossible for any sustained and well-directed work to be done among the Indians. Unless some source of income permanently assured be at hand—it is out of the question that priests should labor among the poor Indians who cannot support themselves, let alone furnish means for the commonest requirements of missionaries, self-sacrificing as they are. The Venerable Commission is asked therefore to remember generously the poor Indians of the diocese of Nesqually.

OREGON.

The late Archbishop Gross to whom the condition of the Indians of his Diocese, especially the Siletz tribe gave such anxiety, had the happiness of seeing his efforts in their regard meeting with some success before he was taken from them.

His schools did excellent work during the past year, owing to the zealous and efficient efforts of the Religious and Sisters in charge of them.

PORTLAND, (Maine).

Bishop Healy reports the usual steady work among the Indians of his diocese.

The school attendance is constant and up to the full mark, thus giving the Sisters of Mercy who have charge of them every encouragement in their zealous endeavors for the advancement of their young pupils.

SIOUX FALLS, (S. Dakota).

The Benedictine Fathers laboring in the missions of both the dioceses of Fargo, N. D., and Sioux Falls, S. D., have combined the reports of both these regions in the statement forwarded.

Of the mission at Crow Creek Reservation, the school given by Mother Katherine, it says: "Government aid ceased last year and since July it has been thrown on its own resources. The capacity of our school is only 50 since we have never been able to rebuild the boys school consumed by fire in 1895. The Indian as a rule wants his children together and to keep up the success of our school, a new boys school is an absolute necessity, which would entail an outlay of $3000. We are living in a centre of government schools with which we must and do successfully compete as our "Worlds' Fair Awards" will show. Connected with the school we have two missions, representing 250 Catholic Indians. There are besides three principal missions taking in a territory of 400 miles, where churches have been erected by Mother Katherine. All these missions depend largely upon the school for maintenance and the propagation of the faith. Experience teaches that whoever has the children has also the parents. The school becomes a permanent basis to operate from, and instances are on record where the children have become little missionaries

themselves. Indian conversions are best effected through the agency of the school. For this reason our school has been our stronghold and our pride, and we hope therefore that the Venerable Commission will see fit to grant us a generous allocation to replace the boys' school lost by fire."

VANCOUVER'S ISLAND.

Bishop Christie's report lays such facts before the Venerable Commission as to evidently set forth the pressing needs of those who labor among the Indians of the Northwest. Not only must the usual expenses incidental to the year's work be met but the various essential repairs to the churches and schools are enumerated. How essential such repairs are best conveyed by the words of Father Sobry, one of the missionaries, who writes of the buildings at Kynquot : "The present buildings are falling. In stormy weather it is not safe to say Mass or keep school." Joined to these conditions, the aggravating efforts of non-Catholic missions to draw away the natives from their faith, enhance the difficulties of the situation. In fact to offset their endeavors, there must be a church exclusively for the the natives, erected at Victoria, for the Methodists are specially active in trying to defeat the efficiency of the mission's work in that locality. In face of all these requirements the Venerable Commission is earnestly requested to furnish funds in proportion to the exigencies of the situation.